342 on both sides and the rear containing living quarters arranged
351 in the same way as other Lolo houses except that the room is much wider and comparatively cleaner. The stone slabs on
354 the stove are carved with birds, animals, and flowers in shapes
531 which are quite graceful and beautiful. These represent marks of distinction for houses of noble Lolo families.

342 The houses in Hsiao-liang Shan are slightly different from those in Ta-liang Shan in that they all have straw roofs instead of wooden ones. They are similarly rectangular in shape, but not encircled by four walls. The fortifications are sometimes built on a corner of the house and sometimes outside of the house either on the left side or the right. The poor white Lolo families, whose houses are made of bamboo or thatch, have no such fortifications. Although the interior
353 varies from simplicity to elaborateness, the patterns of arrangement [41] are generally the same. In the center of the house stands the stove, on the right are the grindstone and animal pen, and on the left the sleeping quarters and grain storage. This kind of material cultural pattern merely shows that the Lolo family has a set of customs which control the behavior and action of its members.

302 There is also an unwritten code for clothing and ornamentation. The Lolo male usually shaves his head except for
[826] one small patch of hair above the forehead, called t'ien p'u-sa, which is considered a sacred part of the human body that should not be offended. The Lolo also pull out the hair of their beards so that it will not grow. Wu-ch'i Shih-t'u who lives in Wu-chio is over 70 years old, and although his t'ien p'u-sa is completely white, he does not have a single hair on his face. In stature, a Lolo and a Han-Chinese are hardly distinguishable, but one who has a beard is inevitably a Han-Chinese while one who has a t'ien p'u-sa is generally a Lolo, with the exception of those Han-Chinese slaves who are forced to keep a
291 t'ien p'u-sa. The Lolo male usually covers his head with a piece of cloth, either black, white, or blue. It is quite long and wrapped around the head like a turban; sometimes a braid of hair is tied to the top, protruding from above the forehead like the horn of an antelope. Lu Hsüeh-nien, a black Lolo of P'a-ha village in Hsiao-liang Shan, has his headgear fixed in in this style.

515 The Lolo leave their faces unwashed in spite of accu-
301 mulated dirt. Often a hole is pierced on the lower lobe of a
304 man's left ear. Sometimes he wears in it three red beads, from each of which hang down silk strings of various colors; sometimes he wears a silver earring; at other times he uses only a piece of cotton thread without any ornament.

241 not common and only wealthy families can afford to keep a
233 herd of cattle or sheep. The general belief that the Lolo are a nomadic tribe is erroneous.

567 Agriculture and grazing will be discussed more fully in Chapter 6, "Economic Life." Here mention will be made only of family labor connected with these occupations. In a
[356] Lolo family, all housework is done by slaves under the supervision of the black Lolo master. Every black Lolo family has several household slaves called kuo-chuang wa-tzu [lit., "stove slaves"], who are white Lolo or Han-Chinese. These slaves
[592] live in the master's house, do housework for him, and are indebted to him for all their food and clothing. They own no property, but are themselves considered a part of their master's property. He can sell them whenever he pleases. The white Lolo who are not household slaves have their own dwelling places, land, cattle, and other property. Sometimes they also have Han-Chinese as slaves to work for them. On the other hand, they have to take orders from their black Lolo masters and perform duties for them. The white Lolo are never completely freed from the slave status.

512 In a Lolo household, both master and slaves rise early
● [515] in the morning. They wipe their eyes clean with their hands, but do not wash their faces. The male slaves who tend cattle and sheep lead them up the mountain to graze, while those who farm take their tools to the field to plow or weed. Farming
[241 is a joint effort of husband and wife, who often work together
462] shoulder to shoulder in the field. In sowing, plowing, or harvesting, [43] men and women both participate. The herders usually take corn cakes made the night before to eat on the mountain. The farm workers generally return to the house for breakfast at about 10 o'clock, after which they do not go out to work again. Sometimes they stay home in the morning and go
241 to the field after breakfast. The Lolo do not engage in intensive farming. Though uncultivated lands lie everywhere in Liang Shan, the Lolo are not interested in developing them for cultivation. They are satisfied with having just enough food for family consumption.

[264] They have two meals, one in the morning and the other in the evening, but no regular mealtime. The preparation of
252 food is the duty of female household slaves. Dried corn or buckwheat, doled out to them from storage by the mistress of the house, is first ground into flour on the grindstone. After the stove is lighted, the flour is poured into an iron caldron, mixed with water and boiled, and then taken out and put into a round, flat-bottomed basket. The dough is kneaded into round

361 The Lolo are accustomed to and like dwelling in groups. Rarely does one find a solitary farm in Liang-shan for the I tend to congregate wherever agricultural lands are fertile. Three to five families may make up a village, or it may consist of dozens of families. It differs from a Chinese village in three respects: first, the inhabitants of a Lolo village are either land-owners (Heh-I) or farmers, and there are no shops; second, the distance between the houses--sometimes as far apart as two or three li--is generally much greater than the distance [363] between the houses of a Chinese village; finally, the so-called roads in a Lolo village are merely beaten paths for there are no actual roads, to say nothing of streets paved with stone slabs.

356 Because of low civilization, the I care not at all for cleanliness. Neither the interior nor the exterior of the houses is ever swept; in fact, 296 brooms do not exist in the I region. Clothes are never washed although they do get wet on rainy days when the wearer happens to be walking outdoors or working in the fields, and thus they receive a cleaning without the slightest expenditure of energy on the part of their owner. 515 Whether men or women, the Lolo find it quite unnecessary to bathe or to wash their faces. /108/ No doubt, living amidst extreme hardships, they cannot be concerned with such matters. At the end of two weeks in the I region, we also began to lose the habit of washing our faces. It is not quite correct to say that the I do not like to bathe for they would undress and wash themselves whenever they have to wade or swim across a river deep enough for such purposes. For the women, however, these opportunities are limited, and this fact accounts for their disagreeable odor. Even when they are heavily made up, most of the Chinese cannot help retreating from them. Actually many of the Heh-I men and women are rather good-looking and have attractive features; the men are particularly strong and stalwart. If they could be well educated and taught to observe cleanliness, their bearing would not be inferior to the Chinese.

302 All the Lolo men have a square strip of hair on the front part of the head above the right forehead. It is about three or four inches in length, sometimes even long enough to be braided, known as t'ien p'u-sa /lit., heavenly buddha/, this strip of hair must be neither cut nor shaved; regarded as the most dignified part of the body, it is not to be touched heedlessly by others. A great insult it would be for someone to touch it even by mistake, and the anger aroused might be a matter of life and death. These are customs of which one should alway inform oneself before entering the region so as to avoid difficulties.